Christian Education Magazine

BOARD OF EDUCATION
M. E. CHURCH, SOUTH

MAY, 1928

Christian Education Day

THE Methodist Episcopal Church, South, for many years has sought to give special emphasis to education. At the third Quarterly Conference the presiding elder asks the question, "What are we doing for the cause of education?" in response to which the pastor is expected to make a written report covering such items as the sermon on Christian education; the observance of Education Day; the educational collection; names of students from the charges who are attending our Church schools, and also those who are attending other institutions; the sermon on "The Call to the Ministry," and the amount of money raised for ministerial education.

PURPOSES OF EDUCATION DAY

In order the more fully to carry out the purpose of the General Conference in authorizing this question in the Discipline special attention should be given to the observance of Education Day which will embody in its program these several educational items. It will furnish a point of contact with the rank and file of our membership whereby we shall be able to convey information and suggestions that will help make our people educationally minded and give them an adequate conception and appreciation of the importance of Christian education. Pastors and presiding elders can render a large service to our young people, as well as to the Church, by observing this day and emphasizing its importance. See page 24.

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*An Articulated System of Church Schools**

GEORGE F. WINFIELD, PRESIDENT LON MORRIS COLLEGE

THE guiding principle in any school or system of schools must be the nature and needs of the students. The individual pupil must be the center of the whole organization. That Church or nation which most nearly approaches this ideal will have the most nearly perfect system of education. The needs of the individual from infancy to old age should be thought of and provided for. Life must be recognized as a unit and one continuous unfolding process.

Japan has formulated the most correctly articulated school system for accomplishing the aims for which it is designed. Some one has said that a system of education is but a people's organized effort to realize their ideals. Japan's aim seems to be to banish ignorance and prepare for efficiency and war. Her system is planned by a national board which even supervises the writing of the textbooks from the kindergarten through the university. The system has worked so efficiently that in ten years after its inauguration illiteracy has been reduced to a bare two per cent. But Japan's system of schools has two fatal defects and will have to be revised. It is militaristic and materialistic to the core. God is not mentioned from bottom to top.

*President's Address delivered before the Methodist Educational Association at Memphis, Tenn., February 7, 1928.

France gives us the illustration of a nation whose educational system was for a long time dominated by the Church. It resulted in the organization of "The Free Thinkers" and the greatest body of agnostic literature that has ever flooded the earth, on the one hand, and the French Revolution and the overthrow of the whole régime on the other. In Germany we have the illustration of a state-dominated system of education. It resulted, on the thought-life side, in the entrenchment of materialistic philosophy in nearly all the universities throughout the world and on the governmental side of it the World War and again the overthrow of the whole régime.

In America we have a balanced system of education. Education in this country was founded by the Church and has been fostered by it throughout our history. At present the number of students enrolled in Church colleges and universities and in privately endowed colleges about equals those in schools supported by taxation. We recognize it is the duty of the State to put an education within the reach of every child, and it is the duty of the Church to see that this whole system of education is Christian from bottom to top.

The Church must recognize that the Sunday school is as much a part of her system of education as is the college or university. The colleges must recognize the same thing and establish, in addition to the regular religious education and Bible courses offered, extension courses in teacher-training work. Two of our smaller colleges have demonstrated in the last three years that this work is practical and of great value. In fact, all the work for teacher training, including the Standard and Cokesbury Schools, should be connected with the colleges. Both would profit greatly thereby.

Since the Sunday school is now wisely attempting to establish closer relations with every home, if our other schools can be properly articulated with the Sunday school the line of connection will be complete. The Epworth League is but the project method in the religious education of our young people. When we get our educational work properly coördinated it will be easy for the Educational Commission to combine the boards.

When the children and young people come to think of Sunday school as a part of the general system of education, they will want to go on in the system. We are to-day too much dependent on the fathers and mothers sending the young people to our colleges rather than the boys and girls selecting their own Church schools. The latter method would improve the spirit of loyalty and ideals of conduct in the colleges. College spirit in the Church school should not be nearly so dependent upon athletics as it is now. The high motives that actuate the whole Church should elevate the ideals of our college students. Only a closer relation between the local Church and the college will accomplish this. Too often college students are not made to feel that they are indebted to the Church for the advantages that they enjoy. I recently talked with a young man, a junior in a large Methodist university in the West, and he did not know that the institution had any connection with the Church.

With a closer articulation established between the local Church school and our system of schools, we may well inquire what place each type of school established by the Church should fill. I would advocate the establishment of a few junior academies, in strategic points to serve our Methodist people. I mean by the junior academy, a Church school offering all the grade work and three or four years of junior high school work. It should offer three years in those States now operating their public schools on the eleven-year plan and four years in those States offering twelve years.

Each year several thousand Methodist children are left orphans, but financial provision has been made for their education. If one of the parents survives, he or she could go on earning a salary if the children could be properly cared for. At present such children usually have to be placed in a Catholic school.

Our original thesis was that the need and nature of the child must be our guiding principle. The elementary grades have to be organized separately. The junior high school is designed to meet the needs of the early adolescent period. The junior academy should be similarly arranged. Teaching should be

departmentalized. The courses should be varied. Study should be supervised, and the student should be personally guided and led to discover himself. His extra-curricula social activities should be well organized, and during this period he should be introduced to the various fields of human endeavor. He should not be urged to make a final choice of his life work, but he should become acquainted with the different things in which he thinks he will be interested.

In this correctly articulated system of schools the next type of school should be a four-year junior college compassing the last two years of high school or academy and the first two years of a liberal arts college course. Since this has been the work of the writer for seventeen years, and since twelve years ago he wrote the first Master's thesis in America on the Church Junior College, he will be pardoned if he gives a little more space to this type of school.

The thesis was that "The Junior College Is Psychologically or Educationally and Economically Sound." This argument was based upon the generally accepted division of adolescence into three waves of influence. The first of these is primarily physical when the body of the child is being made over into the body of the adult. This occurs normally between the ages of twelve and sixteen. As we are dealing with a growing organism, chronological bounds cannot be set, but a period can be indicated. The junior high school is coming to be organized to meet the needs of this period. Recent discoveries of the functions of the glandular system have aided very materially the scientific study of the adolescent.

The second wave of influence is emotional. This period likewise compasses three or four years, or from about sixteen to twenty. The average age which students finish high school, or get ready for college, is from seventeen and a half to eighteen years, and remains fairly constant. Thus the high school course is finished right in the midst of what psychologists term the emotional period of life. There is, therefore, no sound educational reason for taking this student out of the home, where he should remain as long as possible, and out of his high school,

where he has made his student and social adjustments, and transplant him into a totally different environment and different method of instruction.

In the high school he has been in small classes and has been given specific assignments in laboratory and library. In the university he is placed in large classes and is given general assignments. The method of instruction in the high school has been the question method, the project and problem method, and the socialized recitation. In the university it is usually the lecture method. The percentage of failures in the freshman university classes is usually very high, ranging from twenty to forty per cent. In several junior colleges that I know of the percentage of failures has been reduced to ten and even five per cent. Of junior college graduates going to the senior college or university a very small percentage fail. We have one record for five years showing that of about one hundred going on to the university only one had failed.

During the third period of adolescence, from twenty to twenty-three, the reasoning function becomes more fully developed. The students begin to weigh things more carefully and not to act so quickly on impulse. Emotion comes to be controlled and directed more by reason. The university recognizes this change, and after the prescribed first two years of academic work the student is allowed to choose from a wide field of electives. The State recognizes the same psychological fact and extends the rights of the franchise and recognizes the right of contract at the age of twenty-one. It is with a fundamental fact of human development then that we are dealing.

Because we believe there is no marked change in the developing boy or girl at or about the end of our traditional academy or high school, but that there is a more definite change about two years later, nearly all junior college men and women believe that it should be a four-year institution, organized to meet the needs of the emotional period of youth. The whole school should be organized around the interest and impulses of this period. The personal guidance and supervision so necessary in the junior high school should gradually change into the teacher's

leadership through personal friendship and the power of suggestion. I believe most sincerely that the most important aim in education is to develop right ideals and correct emotional attitudes. This is even more important than developing the ability to think logically, and middle adolescence is the time of all times to accomplish this aim.

> "It is the heart, and not the brain,
> That to the highest doth attain,
> And he who followeth Love's behest
> Far excelleth all the rest!"

Believing as we do that the junior college should be a four-year institution and that the first two years of college is secondary education, we believe that the teachers should be allowed to teach up and down, disregarding the line between academy and college work. We believe, also, that the student who has finished thirteen or fourteen units of accredited high school work and therefore could not profitably spend another year in high school should be admitted to one or two college classes to properly occupy his time. A student must feel that he is progressing and must be kept busy if he is to be led to do his work well.

It occurs to us that the school organized on this basis should be under one standardizing committee rather than under two. The Southern Association has the opportunity of thus defining the duties of its committee on the junior college and of becoming the first regional accrediting agency to classify junior colleges as four-year institutions.

At the age of twenty or twenty-one, or by the time one has normally finished the junior college, the student should have definitely decided what he will do through life. He should have been led to assume right emotional attitudes and to become settled in some profound moral convictions. The questions of right and wrong are the first great questions to command the attention of young people.

Most of us believe that a university should not mix its freshmen and sophomores with the upper classmen and graduate

students. We believe that this is unjust to both groups. The junior college group, a naturally selected group, should have group activities suited to their age and interests. In the university they usually have to spend their time either dodging the upper classmen or sitting with folded hands while these upper classmen run the student affairs of the institution. Some of us believe that a junior college organized in separate buildings with a separate faculty might be operated with very fine results in conjunction with a university. Such an institution might even be on the same campus with other departments of the university. I should like to see every junior college owned by our Church made an integral part of one or the other of our universities. The name of the university as well as the college should go on all diplomas.

The teachers in the junior college should be capable and thoroughly prepared. The strongest personality possible should be the teacher and companion of the youth. These teachers could then do the extension work in their section for the university and thus tie that section or community on to the university. The junior college would be strengthened and the university would be more closely rooted to the soil of the community life.

Prof. L. B. Richardson, of Dartmouth College, in his most helpful address before the Association of Colleges and Secondary Schools of the Southern States at its recent meeting in Jacksonville, Fla., said that the junior college had arisen from two main causes. First, that the pride of denominations had prompted them to establish a number of schools known as colleges; second, community pride demanded a college in their midst. In these statements I think the Doctor's logic limped. He placed cause for effect and effect for cause. As I see it, the needs of the youth prompt each, and the pride of both Church and community compel them to meet the need. Likewise the recognition by our universities that the masses need the touch, the instruction, and the inspiration that the university can give prompts them to establish or recognize these community centers of learning. Even though State universities foster the estab-

lishment of many municipal, county, and State junior colleges, there will certainly always be a place for a few Church junior colleges, properly equipped, endowed, and correlated with our own universities.

According to this scheme of things, the Liberal Arts College seems to be eliminated. The old classical college, now the Liberal Arts College, has been the most potent factor in higher education in this country. It has thrived on its relation to and correlation with the academies and high schools. The State's correlated system of schools has developed very rapidly. It has been estimated that there were nearly eight hundred thousand enrolled in the colleges and universities of this country. There were about four times as many young men and young women in colleges and universities last year as were in all our high schools forty years ago. While the population has increased eighty-three per cent, the cost of educating our children has increased fourteen hundred per cent. The fact of the reorganization of secondary education and the mass movement to the universities that number their students by the thousands are the two strongest reasons for thoroughly equipping and endowing and limiting the enrollment of a few institutions that will continue to do what the American college has always done, preserve and advance culture and the highest literary standards.

Most, if not all, of these should be prepared to offer the Master's degree. The leaders in the teaching profession will continue to be trained in such schools where the emphasis is on mastering some things to teach and studying the nature and needs of those to be taught rather than on methodology. The Master's degree is fast becoming preëminently the teacher's degree. Many immature boys and girls will continue to finish high school and junior college who should and will go directly to the small college. University men are recommending this for young students.

As I see it now, the university should lop off the first two years of the academic course. It should require at least two years of standard college work in the fundamentals of an education for admission to any department. But recently the deans

of two A. and M. Colleges, one in the South and one in the North, have written me asking for our outline of preëngineering courses and stating that they were finding that the student who had, during his high school and first two years of college work, stuck most closely to the standard literary subjects were best prepared to specialize during the next three years. They also stated that they were planning to raise their work to include three years above the junior college course. The university should be a school for men and women. It is reported that Johns Hopkins now admits students who have finished two years of college work as candidates for the Ph.D. degrees. The Church school is, in fact, the independent school. It should lead in this as it has in other educational movements. The tax supported university can only follow after the public has been educated up to accept a change. Why not add to the definition of a university that it does not receive students below the junior year, as well as that it must have a certain number of recognized departments.

The richly endowed university of America faces a tremendous responsibility in relation to the whole world. Its influence in promoting international understanding and good will is possibly the most potent factor in the movement for world peace and the ongoing of civilization.

The Church must see its opportunity and feel its responsibility in this matter. The editor of the *Christian Advocate* recently said: "Missions and evangelism are flames from the same furnace." He might have added that the furnace is the Christian school on whose altars the fires of God's great purpose are kept continuously burning. Right well did our bishops say that the world's evangelism waits upon our schools.

Let God be praised for Duke University, and may his grace be given to those who plan its future. It can be organized as a world factor and come to be well known and serve in every country where our Church is doing missionary work. I should like to see Scarritt College for Christian Workers most closely correlated with Duke. Emory University and Southern Methodist University each has its theological department, which

exerts a good influence upon the students of other departments and relates each school directly to the Conferences. It would be fine for the young people at Scarritt in Nashville to feel that a recognized university was back of them, and it would be still better for the students on the main campus at Durham to know that one department of the university was preparing young people to give themselves wholly to unselfish service. Students from our mission fields who want to prepare for Church work would come to Scarritt more readily, if they felt they were enrolling in a recognized American university. The university, in turn, would become more closely related to the great missionary fields of the Church.

Guidance and self-determination are not antagonistic principles, but the two sides of the highest self-realization. We no longer believe that the child's will must be broken and choices made for him, nor do we believe that he should be turned loose to follow blindly his own impulses, but that he should be guided by sympathetic understanding and brotherly kindness. We must consider the same truths in our assisting the backward races. I am not my brother's keeper, but I am my brother's brother.

The educational system that I propose for the Methodist Church, South, is: That every Sunday school in every Church be correlated with and recognized as a part of our educational system, the teachers in these Sunday schools being trained by our colleges and universities through extension work; a group of Junior Academies doing elementary and junior high school work; a few junior colleges each connected with either Emory University or Southern Methodist University; our Liberal Arts Colleges equipped and endowed to do the best college teaching and limited in attendance to what each can do thoroughly; two Church-wide universities, Emory University and Southern Methodist University, not accepting students below the junior year; Duke University planned and perfected as a world-wide factor in the field of Christian education with Scarritt College for Christian Workers at Nashville as a recognized department of Duke University.

"Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place."

JACKSONVILLE, TEX.

The Four-Year College of Liberal Arts

HENRY N. SNYDER, PRESIDENT OF WOFFORD COLLEGE

MEASURED by the older curriculum, methods, and aims, it is to be doubted whether there any more is such a thing as a college of liberal arts and sciences. That older institution, with its few courses made up of plenty of Latin, Greek, and mathematics, a dab of history, a touch of mental and moral philosophy, and a slight sprinkling of science under the head of natural philosophy, with the fixed idea that the difficulty of a subject and the thoroughness with which it was pursued, contributed to something called mental discipline, while the subject matter itself of the curriculum, if properly mastered, was firmly believed to produce in the recipient what was thought of as culture, such an institution no longer exists.

The amazing increase of knowledge in the last twenty-five years and the multiplication of human needs have transformed the older curriculum into a sort of department store of samples and have served to give a practical intention to the policy and aims of the college. The modern languages and the natural sciences came in, timidly and apologetically at first, but afterwards with the air of masters of the entire situation They were soon followed by the many varieties of the social sciences—history, politics, sociology, economics, to which in recent years have been added such apparent aliens as Departments of Journalism and Business Administration. With this enrichment of the curriculum by these "newer humanities," as they have been described, the rather hard-and-fast system of the older type of college was thrown into a helter-skelter condition by the general adoption of free election.

Hardly had the necessary adjustments been completed, when the professional educationalists and the objective psychologists stepped in to raise doubts about the whole matter of mental discipline and to discount the reality of such a thing as general culture. As the newer subjects in turn first took their places in the crowded curriculum, each was apt to claim for itself the virtues of the older disciplines, mental training and liberal culture, the only difference being that we were coming to the same goals, but over different and more modern paths. Now, how-

ever, a more scientific, a more expert interpretation of the ends of education seems to be very little concerned about either of these goals and is talking of giving to each studen such an understanding of himself and his world—economic, social, and political—as will help him to fit himself serviceably and happily into the actual conditions under which he has to live and make a living. Such a conception of the ends of education, with its newer educational jargon, directs attention more to orientation courses than to the idea of discipline or training. Knowing one's world is more important than knowing how to think straight and clear concerning it, and culture, whatever it is, is too incidental to life to bother much about it, at least until we can define it scientifically by discovering its psychological basis.

The Liberal Arts College, then, is in peril of losing its traditional aims in the shuffling, shifting movements of present educational thought, or, becoming frightened by adventurous experimentation that is going on around it, turns itself into a sort of educational laboratory in which are performed a variety of "stunts" in the name of education. But more specifically, it finds itself under pressure from several sources. First, there is what may be called the vocational pressure, which expresses itself in the demand to shorten the preparation of the student for the practical business of life. Four years in the high school, four years in college, and three or four years in the graduate or professional school, represent too long a period of time to hold a man from the serious business of making a living. Consequently, why spend four years getting ready to do something when two years beyond the high school will furnish all the preparation needed?

That there is a demand, however disinterestedly educational it may be for such a saving of time, is to be seen in the rather rapid establishment of Junior Colleges. These are of two general types—private institutions, whose resources and endowment would not warrant their being what they would like to be, standard four-year colleges, and municipal, tax-supported institutions that are organized on the basis of two college years to minister to the needs of the local community. Both kinds of

junior colleges have two very definite aims: First, they train the student for some trade or business, and, secondly, they prepare him for the university, particularly for the professional departments.

Such institutions naturally find a ready coöperation and encouragement from the universities. They relieve them from the pressure of numbers in the freshman and sophomore years and make it possible for them to devote the last two years to the various preliminary courses leading to the professions. There is thus apparently both a popular demand and an academic demand for the Junior College, and the standard Liberal Arts College, as a result, finds itself in a position where it faces a new sort of institution that asks for its first two years and the university for its last two, while the general public, or at least the practical-minded part of it, calls for a two-year shortening of the time that is given to education and professional training.

To the pressure of such influences some of the Liberal Arts Colleges have already yielded to the extent of frankly reorganizing themselves on the basis of a Junior-Senior College, doing in the first two years the work of the detached Junior College and in the second two years devoting themselves chiefly to pre-medical, pre-engineering, pre-law, and pre-theological courses. Such a reorganization is, in a real sense, a surrender of Liberal Arts standards and ideals and represents an effort to meet certain immediate conditions. It carries with it, moreover, the suggestion that, if the Liberal Arts Colleges are no better than a Junior College *plus* preliminary professional courses, is there a place for them in the American scheme of higher education? Certainly the Junior College can do the work of the first two years as well, and the universities can doubtless do their own preliminary professional work better. What, then, will be the status of those colleges which adopt the Junior-Senior College plan of organization? With bifurcated purposes, will they be able to survive?

And this brings us to consider the place, if there is any, in the American system of higher education of an institution that is in itself an educational unit requiring four years in which proper-

ly and adequately to do its peculiar work of training men and women for living and the ways of making a living. In other words, can the standard four-year college of the liberal arts and sciences survive the continual gnawing in on it of the influences that have been suggested? In the first place, when such a question is raised, we may not forget that the standard college, modeled somewhat in the beginning on its English type, has been the most characteristic contribution of America to the world's educational thought. Nothing quite like it exists anywhere—certainly neither the German gymnasium nor the French Lycee. Indeed, there is a suspicion that those who know most about what they are doing are trying, in the Junior College matter, to graft on to the American educational stock something rather continental in its methods and purposes. This may be the thing to do—revolutionize out of existence a type of institution that has seemed to grow from the very necessities of our life and has rendered, in terms of an appropriate leadership, an extraordinary service to American democracy. It will doubtless be a very long time, therefore, before the American college will lose its standing or wholly surrender its functions to the demands or commands of mere educational experimentation. It has an educational pedigree and a record of educational accomplishment sufficiently definite and measurable to warrant faith in its continuance. And this is more than can be said of any of the rather helter-skelter substitutes that have been offered.

Certainly it has not been proved that the four great fundamental human motives do not need at least four years in which to grow, to be enriched, to be trained—the vocational, the social, the intellectual, and the religious. Of course, everybody between the ages of seventeen and twenty-one or two is, or ought to be, thinking seriously of his career, what he is going to do to make a living, but whether he should be doing nothing else is another question. Between these years he is in the midst of a great process of maturing, and what he would decide to do at sixteen or eighteen might be the last thing in the world he would want to do at twenty-one. The bare compulsion, there-

fore, of his economic future should not be the whole of the matter, but he should rather have the opportunity properly to orientate himself, and this takes time. Better be a little late getting into life than to get too early on the wrong road in life. A year or two, more or less, of shortening the steps is a poor compensation in the course of a lifetime for missing the career, by a too hasty choice, for which one is fit.

Then, whatever career one may choose one has to work it out in coöperation with others, and in many ways one has to live his life, not detached, but all complicated with other lives. The art of how to live happily, successfully, and serviceably with other people is among the greatest of arts, and it is not an art picked up incidentally in a day. Like other things that are worth much, it takes time, and plenty of it. This only means that the social motives in a human being should also have their chance for enrichment and development, and where else is there a better opportunity than on a college campus in the free and fruitful comradeship of youth in its growing time? Shall this time be skimped and scanted because, indeed, life is short and the job will not wait?

In spite, moreover, of all that is said about the intellectual barrenness of college students, as human beings they do have intellectual motives, and though these motives may seem asleep, there is no higher duty and privilege than to wake them, nourish them, give them worth-while directions, and train them to the important uses of life. And the material for these purposes is now so immense compared with that available in the Liberal Arts College of yesterday that one is staggered in the presence of it. The almost frantic jumping into the so-called "orientation courses" on the part of many colleges is symptomatic of an educational conviction that no one can be safely trusted in the world of to-day without at least having nibbled at its multiplied knowledges. This only means that to hold to an ideal of education that affirms that a man should be so intellectually informed as to be reasonably at ease in the world in which he is to live, and so intellectually disciplined as to be able to think somewhat clearly and to come to an understanding with the fundamental

facts of life—to hold such a conviction and then to make its realization impossible by an overemphasis on the purely vocational and a niggardly shortening of the necessary time limit is to starve the great intellectual motives and to make of the human being a mechanized cog in the machinery of materialism. And this seems the logic of those educational currents that could merely accept the standard four-year Liberal Arts College as a fossil survival out of the past or as a high-priced luxury for the selected few.

Then, the religious, the spiritual motives, however we came by them, are human, too. Shall they also be starved in the interest of time-saving and under the compulsion of supposed economic needs? The flowers of the spirit and the fruits of character are not matters of accidental growth. They, too, can be cultivated in a congenial atmosphere and developed by appropriate methods. To do it properly, however, requires time. It cannot be done on the run, so to speak, toward one goal only—that of getting through with the whole business of education in the quickest time possible and with the one purpose of securing a special kind of job. In such a scheme of education there is not much of a place for a generous expanding of the spirit and the steady growth, through trial and test, of the reality of the worth, now and always, of religious character. Of what value is the saving of a year or two of time and of a virtually futile modicum of technical training compared to the lost opportunity of the discovery and application of the religious motives made possible in the four years of the Arts College? Does not the educator now need to say with all emphasis, What shall it profit a man if he gain the whole world and lose his own soul?

No, we need not feel uneasy about the future status of a real Liberal Arts College. Its past record of extraordinary educational service, when understood, is a warrant that now and to-morrow there will be even a greater need for just such a type of institution as the American college has always been, of course, with appropriate adjustments to meet changing conditions.

*Our Universities for the Nations' Service**

W. P. FEW, PRESIDENT DUKE UNIVERSITY

WHAT contributions might our universities make to the higher education of the nation?

I am well aware that sectionalism has good as well as bad uses, but I feel nevertheless sure that one of the dangers to the unity and highest well-being of a country like ours is the undue magnifying of sectional peculiarities and sectional interests. This tendency in evidence everywhere among men has at times been strengthened in America by well-known historical causes. But one thing that has all along worked against this harmful tendency has been the going of many of our picked youth to Northern universities for part of their education and the coming into Southern Colleges of young teachers who have been trained in the North and West. It will be even more useful now to have students come from the North and West for a part of their education in universities located in the South and to have young teachers pass from Southern universities into teaching positions in all parts of the United States. It will be even more significant when Southern universities are strong enough to draw to their teaching staffs mature and distinguished men from all parts of the world. This seems to me to be one significant contribution our universities should make to the educational service of the American people.

We are profiting in many ways from researches in science and their practical applications in industry, but the Southern States are certainly not yet doing their share in scientific study and research. I have seen some statistics for the year 1926 that I think are dependable and representative, and they tend to show that less than six per cent of the total contributions of results in scientific work come from thirteen States south of the Potomac River.

About forty per cent of the forest land of this country is

*Before the Educational Association, Memphis, Tenn., February 8, 1928.

found in these same Southern States. They have peculiar forestry problems involving flood control, hydro-electric power, and the foundations of our industrial development And yet in all the South there are only two schools of forestry, and they are small and quite inadequately supported.

These are practical phases of the question; it has wider implications. The progress of mankind depends largely on a better understanding of the laws of nature and man's relation to these laws. Science, especially in recent years, has done much for this better understanding, but much remains to be done, and no doubt far more will be done. We have our contributions to make that no other section can make for us. Here will be found new problems for solution, new approaches to old problems, and new material for investigators.

But it must be admitted that scientific studies and research will make small contribution to the higher life of man, if they end in a knowledge of the laws of nature and not in such a fashioning of the affections and the will as will make us live in loving obedience to these laws. And the affections and that strange precipitation of them which we call the will—these are not matters of knowledge, but of character, and character is securest when it rests on moral and religious sanctions. Many of us still think of the Southern States as the home of idealism, and so as providing an atmosphere in which science might have its best chance to develop and keep free from the blight of materialism. Here, then, is the place for the development of science.

Under circumstances as they exist now in our part of the country our graduate schools should devote a large proportion of their men and resources to research and the advancement of knowledge, not undertaking, however, too many things, but emphasizing certain selected fields, particularly the natural and the social sciences. They should also keep prominent the purpose to discover and develop men who have some special fitness for college teaching. You will probably all agree with me that the enlistment and training of good college teachers is a crying need of the hour.

There is still a service higher than any of these that our universities may give to the nation. Are education and religion inherently conflicting? We here do not believe there is any such dualism as is implied in this divorcement between two fundamental conceptions of life. We are aware of the long historic conflict that has been waged through all civilization between beauty and fullness of life without a moral meaning on the one hand and austerity and barrenness along with moral intensity on the other hand. And we realize that it is only through a fuller comprehension of the meaning of life that a synthesis of these two divergent elements can be effected. But the highest civilization still awaits this power to combine a full and beautiful living with a religion that comprehends the whole of life. To produce this synthetic power is one of the missions of the highest kind of university. American universities at this point, I fear, are not doing their full duty to American civilization.

We are often told in our time that the one aim of a university is the pursuit of truth. Noble as this is, it can never be motive high enough for us. Our motive must also contemplate the rule of righteousness in the world. This will come not through even high and disinterested search for the truth, but through a certain essence of character, moral as well as intellectual, in which inheres a power to know the truth and a will to live it. Are our constituencies wise enough and good enough to produce a soil and atmosphere that will sustain great universities at once completely given to full, untrammeled pursuit of truth and to a burning passion for righteousness in the world? Let us all, both at our universities and out among our constituencies everywhere, make sure of the right answer.

The College for the Nation's Service

DR. WALTER D. AGNEW

LET us not think of the colleges under the auspices of the Methodist Episcopal Church, South, as narrowly denominational. They are not to be thought of as merely local in their influence. They really constitute the contribution of our Methodism to the great system of education in the nation. They have something to contribute that is distinctive. They may duplicate to a large extent the curricula of State institutions, but if this were the only function of our Christian colleges they could hardly justify the tremendous sacrifice on the part of the people who maintain them.

One of the perils of our time is the danger lurking in the subtle materialistic philosophy in the background of much of our modern learning. The Church college makes a constant and conscious effort to counteract this view and to keep in the background of all the knowledge to be acquired in the various fields of learning, a Christian view of the world and of life.

People commonly think that the peril to which reference is made here is found only in the study of the natural sciences, particularly in biology. There is some peril here, but the danger of losing one's Christian faith is not so great in the study of the natural sciences as it is in some other fields of learning.

For instance, there is much greater danger that a student shall lose his Christian faith in the study of psychology. Psychology to-day has come to be a study of human behavior, which in turn has its physical basis and background. Much of the literature in this field would lead one to believe that the life of an individual has a physical basis only. Many writers in this field find no place for the religious and spiritual conceptions which Christian men regard as essential. To the Christian man death does not end all. The Christian college must infuse into its study of human behavior a Christian philosophy of life and an emphasis on religious experience. It is not necessary to

eliminate spiritual values and experiences in the study of psychology.

There is another field of knowledge, back of which we must keep a Christian view of the world if we are to save our youth to religion and the Church. It is the field of sociology. It is very easy for an instructor who has no appreciation for religion to place the Church on the same level with other human institutions in his study of society. In a very subtle but easy manner the student may come out of a course of study in the field of sociology having lost his faith in the divine origin and function of the Church as an institution. On the other hand, if his instructor is a Christian man with proper appreciation for the Church and for religion, the student will come out of such a course greatly enriched in his appreciation and in his respect for the Church and for the sacred things in religion.

In the next place, the Church college should lead its students to high ideals and attitudes. It is not enough to aid them in the preservation and the strengthening of their religious faith. The college must so direct their studies and their activities that they shall go out into life to throw their whole strength and enthusiasm into channels of usefulness. If the graduate of the Church college does not engage heartily and enthusiastically in enterprises to make the world a better place to live in, and does not do his part toward achieving a Christian world, then the college has failed. The failure may not be altogether the fault of the college, but there has been failure nevertheless.

If the Church college can send its students out into all the various walks of life with a Christian view of the world and with a Christian ideal and attitude, the college will have rendered a great service to the nation.

One of the most distinctive services which the Church college can render is in the training of teachers for the nation's service. Since the teacher has so direct an influence in the instruction and training of growing youth, the Church college can project itself more widely into the nation's life through this channel. College administrators should select the most typical and promising graduates of the Church colleges and urge them to make teach-

ing as well as the ministry their profession. College administrators are finding it increasingly difficult to get men and women of the right type for their faculties. Professors and instructors for the Church colleges must be recruited usually from men and women with university training who have previously received their undergraduate training in these typically Christian colleges. Here lies one of the many reasons why the Church should continue to foster a few universities. The Church college and the university may at this point work together hand in hand to keep our learning infused with a Christian view of the world and to keep our youth at every stage of their education inspired with noble attitudes and ideals.

This discussion must not be interpreted as inferring that schools under State auspices are consciously antagonistic to these aims and ideals. But the State college cannot maintain a conscious program of religious education by virtue of the American principle of the separation of the Church and State. The Church college and the State college will, therefore, work in harmony, each supplementing the other toward the development of a well-rounded system of education in the service of the nation.

Christian Education Day

In order to carry out more fully the purpose and plan of the General Conference in promoting the educational work of the Church, the Board of Education is planning the observance of Christian Education Day in the local Church. Programs are provided containing some suggestions and information, which may be easily modified and adapted to meet local conditions. The day, properly observed, will render a large service to our own people as well as to our schools.

Purposes of the Day

1. To inform our people about our Church schools and their work.
2. To furnish these institutions a point of contact with the local congregation.
3. To remind our people of the large contribution our schools are making to the home, the Church, and the nation.
4. To show how much the future of our Methodism depends upon our educational institutions.
5. To emphasize the importance of the Christian element in all education.
6. To recognize and honor college and high school students in the congregation.
7. To inspire young people to seek higher education, even though at the cost of self-denial and sacrifice.

The Time

The recommendation of the General Board of Education is that the second or third Sunday in June, or as near thereto as practical, be set apart for this service, and most of the Annual Conferences have selected this date. In a few of them, for special reasons, another date has been selected.

The time is not so important as the thing itself, but the program contemplates the presence of college students of the congregation and also seeks to direct high school graduates to our

Church institutions for college work. Therefore, the month of June has been named.

THE PLACE

Programs are given for the observance of the day in the Sunday school, Epworth League, and public congregation. This does not necessarily mean that all three shall observe the day, although it will make a deeper impression if these three departments of the local Church feature it.

The program suggested for the Sunday school can be put on without encroaching upon the lesson period and ought to be given before the entire school assembled at about ten-thirty o'clock and lasting fifteen or twenty minutes. Following this should come the more formal and important observance of the day in the public congregation at eleven o'clock. The Epworth League could devote its hour to this interest or perhaps combine with the evening service. The pageant entitled "The Nation's Need" could be given at this joint service. Copies of the program and also of the pageant will be furnished, free of cost, on application to the Board of Education, 810 Broadway, Nashville, Tenn.

The School of Religion of Duke University

DEAN EDMOND D. SOPER

For many years Trinity College had been giving courses in religion. The Bible was a required study for one year, and other courses in the Bible, religious education, and allied subjects might be elected by students, particularly in the later years of the college course. These courses had increased in number until in recent years a considerable amount of the work usually thought of as connected with a theological seminary was being offered to undergraduates. As early as 1895 the Avera School of Biblical Literature was organized under the leadership of the late Bishop John C. Kilgo. The statement has been made that this was the first distinct department in Biblical subjects introduced into the curriculum of a Southern college. This department was headed successively by Dr. Plato Durham, '95; Rev. John C. Wooten, '98; Dr. Franklin N. Parker and Rev. W. W. Peele, '03. Dr. Durham and Dr. Parker are now connected with the Candler School of Theology of Emory University. Others who have worked in this department are Prof. H. E. Spence, '07; Prof. James Cannon III, '14; Prof. J. M. Ormond, '02; and Prof. H. E. Myers, '15. All of these continue as professors in Duke University.

The importance of work among undergraduates cannot be overestimated. It will be continued with even more attention to prepare those who plan to go on and take a full course in the graduate School of Religion, and also to provide such an introduction to religion as shall give equipment to students who enter business and the other professions, to function as intelligent and helpful members of Christian Churches in the communities where they live. During the year 1926–27, 658 students were enrolled in this department, 490 taking the required work in the English Bible and 168 advanced elective courses. In addition there were always a number who remained over one year and completed the work leading to the degree of Master of Arts. The conditions on which this degree is now granted have changed, owing to the organization of the School of Religion and the relation of the Master's degree to the Bachelor of Divinity degree which is given by the School of Religion.

The School of Religion, as a graduate school, had been in the minds of the administration for a number of years. In his report to the trustees in 1922, President Few recommended the reorganization of a School of Religion with nine specified chairs of instruction. But it was not until the munificence of the late Mr. J. B. Duke made it possible that such a school could be successfully launched. It was clearly stated by Mr. Duke that this was his intention. He provided specifically in the indenture conveying his gift that it was to provide for the training of "preachers, teachers, lawyers, and physicians." "He has often been quoted as saying that he felt that his father owed a tremendous debt to Methodist circuit riders, that he himself owed everything to his father, and that through his benefactions he desired to equip and support the Christian ministry in the most thoroughgoing and modern fashion."

One of the first steps in the carrying out of this purpose was the coming of Prof. Edmund D. Soper, then of Northwestern University, Evanston, Ill., to Duke University to become the dean of the new school. He spent a year organizing the work before the school was opened, and students were invited to enroll in the courses. During this year members of the faculty were called and a number of important items of policy were determined upon. When the school opened its doors the faculty consisted of seven members. Prof. B. Harvie Branscomb came to teach the New Testament from the School of Theology of Southern Methodist University. Prof. Paul Neff Garber was transferred from the History Department of Duke University to teach Church History. Prof. Elbert Russell came from Swarthmore College to become professor of Biblical Interpretation. Prof. James Cannon III came into the School of Religion from the Trinity College Department of Religion to take charge of the work in Christian Missions. Prof. Howard M. LeSourd, formerly in the Western Theological Seminary, Pittsburgh, came as professor of Religious Education. Prof. Allen H. Godbey was called to take charge of Hebrew and work in the Old Testament, while the Dean was also professor of the History of Religion. These seven men began the work of the

School of Religion in the fall of 1926. Since that time the faculty has been increased by the addition of Prof. Frank S. Hickman, who is a member of the Department of Religious Education as professor of the Psychology of Religion. Since the school is still in process of organization, other faculty announcements are to be looked for in the near future.

Mention was made of certain items of policy which were decided upon during the year of preparation. The most important of these items was the determination to make the school strictly graduate. Only those who have already completed the college course in an institution of recognized standing and have the A.B. degree or its equivalent may be matriculated in the School of Religion. This was an advance step, one which has not been taken by a Methodist Theological Seminary. It was taken because it was thought that the time had arrived to lift the work in theology to a higher level and thus insure a more adequately trained ministry for the Churches. It was also determined early in the first year that credit would be given for fifteen semester hours of college work provided the work for which credit was asked had been taken during the senior year in college. For those students who receive this amount of credit the possibility lies open to complete the work of the School of Religion in two years and a half instead of three years. How long this rule will hold it is not possible to predict. The tendency in the best theological seminaries to-day is to give less and less credit for work done in college, it being considered that three full years is needed to give a student the necessary training for his future work.

Another decision was to admit women on the same basis with men. At the present time it is not possible to furnish rooms for women, and consequently their number is small. As soon, however, as the present building program is complete, women can be accommodated as well as men. The purpose of the School of Religion is to offer training to equip women for the various kinds of work in the Church to which they are now being called, particularly work in religious education and the missionary work of the Church. It is also a settled policy of the school

to open its doors freely to students of all denominations, giving all the same opportunities without any discrimination, thus falling in line with the movement toward Christian unity, for which Christians the world over are hoping and praying.

The formal opening of the School of Religion occurred on November 9, 1926. On that memorable occasion the eye was turned toward the future. President Few, the late Mr. Joseph G. Brown, and Bishop Mouzon all pointed to those essential aims which should characterize such a venture. We were told there were secure foundations well laid in the past, but the emphasis was on the things yet to be. How could it be otherwise? We could point to seven teaching members of the faculty but only to eighteen students. It was the day of small beginnings. Yet already faith has been justified, for at the present time, in the second year of the life of the school, the fiftieth student has been matriculated in this year's student body. We are not primarily interested in numbers, except that with all we can do it seems almost impossible to catch up with the demand for a more adequately trained ministry. What we believe is that our first function is to do work so thorough and of such high quality that without advertisement students will come, and we shall be able to do our share in the task that awaits the Christian Church.

For well-qualified students the School of Religion has been able to provide scholarships good for tuition and room rent and loans that cover other necessary expenses of the academic year. These loans are paid back by Church work in rural sections of North Carolina during the following summer vacation. This Church work, done under careful supervision, serves three purposes: It is a means to secure funds to put the student through his course; it affords him opportunity for valuable service; and it provides a kind of laboratory in which he puts into practice what he has learned and from which he brings back problems for further study and discussion. This cannot be overemphasized. It is doubtless the place at which the theological seminary to-day is seen at the greatest disadvantage, and at the same time it is probably where the greatest possibilities of

renovation lie, where the School of Religion can be made to make its chief contribution to the life of the Churches and the future of Christianity.

Much has also been done for married students who require more financial aid. The policy is to bring them into touch with the presiding elders with the hope that charges may be secured for the period of the course to be taken and near enough to Durham to make it possible, by one of several arrangements which need not be mentioned here, to attend school and at the same time give adequate service to the work in the Church.

At the present time the School of Religion is housed on the second floor of the East Duke Building. This, of course, is temporary. When the new campus is ready and the buildings are completed the School of Religion will be placed in a building of its own, fitted with classrooms, seminar rooms, social rooms, offices for the administration and members of the faculty, reading rooms and stack rooms for a part of its library, and also a beautiful Gothic chapel, to hold about 250 people. This chapel will be the center of the life of the school, a religious center as befits a School of Religion, set aside for religious exercises, which we hope will become more sacred as the years pass and as memory turns back to this place where through corporate worship and private meditation students have come into the presence of God and refreshed their lives by his presence.

There will be no dormitory especially for School of Religion students, nor a special eating hall. This is of deliberate design. There is strong conviction that theological students should not be segregated, that they should mingle freely with students of other schools and departments and should share the life of the university as a whole. They find an item for tickets for athletic contests on their registration bill as do all other students. They are also expected in social and religious activities to share the experiences of other students and not to hold themselves aloof, as if they were a caste, cut off from other students by real but arbitrary barriers. We wish at every point to cause the School of Religion students to be men among men, able to mingle freely and naturally, and yet at the same time to exert an influ-

ence for good by their daily and hourly contacts with students of all schools of the university.

The new building will stand just between the beautiful chapel of the university and the great central library. In fact, its connection with the library will be so close that students can pass from the special reading room of the School of Religion to the main reading room in the main library building and from the smaller stack room to the main stacks without going out of doors. The two buildings will be connected by an inclosed corridor which will give a kind of cloister effect. Already many books are being purchased, the foundations of the great theological library of the days to come. Among the acquisitions are two libraries of professors of the University of Berlin, who have passed away during the past three years. One is that of Professor von Baudissin, for nearly a half century professor of the Old Testament, whose works are well known as far as Semitic scholarship is known. The other is the library of Professor Holl, a younger man, who was professor of Church History at the time of his untimely death. These libraries were secured by Duke University through the kindness of Prof. Julius Richter, professor of Missions in Berlin, who is well known in America and who offered these libraries to Duke University, knowing that books were needs in these days of beginnings of our School of Religion.

The School of Religion grants the degree of Bachelor of Divinity. This is not entirely satisfactory; why should another bachelor's degree be secured by a student who three years before won the Bachelor of Arts degree on graduating from college? This question is being asked with greater insistence and will undoubtedly receive a different answer some day, but that day is not yet. An evolution is taking place in American theological seminaries, and this question is being studied with care. In the meantime, the conditions on which the Master of Arts degree may be secured are being changed quite drastically. This degree is controlled by the Council of Graduate Studies and not by the School of Religion, but an arrangement has been made which is in harmony with the direction of thinking in the

best institutions—namely, that the Master's degree in religion can only be secured after two years of graduate study, for which no credits will be accepted for work as an undergraduate in college. This is due to the growing conviction that one year of graduate study in religion gives a student very little and does not warrant the granting of a degree. This, we believe, will mean much in the future, preventing men and women from the unfortunate results of the practice of giving a valuable degree when it really means so little for the success of the student in his work among the Churches.

May I in closing this paper quote from myself, from the address delivered at the formal opening of the school a year and a half ago?

We may go a step farther. This new school in Duke University is intended primarily to produce preachers of the gospel. I do not want to be misunderstood at this point. There is and must be a differentiation of function in Christian work to-day. We must have not only our pastors and missionaries but religious education directors, social workers, deaconesses, and others. All this we not only freely acknowledge, but very earnestly call to your attention. Duke University cannot fulfill her obligation unless during the years provision is made to secure for the Church in all aspects of its work adequate leadership. It is farthest from the mind of the administration of Duke University to limit the scope of the training which is to be given by the School of Religion. It is quite possible that because of the present demands the training of men and women for leadership in the religious education program of our Churches will consume much of our energy, far more so than could have been dreamed of by leaders in Church life a quarter of a century ago.

There is still another need, the intelligent cultivation of the personal religious life. Nothing is more important than this. Personal contact with God in Christ makes all our preaching and work a testimony. The reason why so much preaching is disliked is that so frequently it is coldly logical and harshly dogmatic. It is the result of purely intellectual processes and

does not come warm from a heart of love and an experience of abiding communion with God. There is another possibility. A preacher may be just as convinced a believer and yet be far more a lover of men and one far more loved by men if what he says comes by way of testimony to what he has heard and seen. He did not learn it out of a book, but from contact with humanity and a deep life lived with Christ in God. The School of Religion must stand for religious experience or fail, no matter what other splendid features may be true of his life. Nothing can take its place. We desire our students to become readers and lovers of the Bible, men and women of prayer and communion with God, those who through their own experience are able to attest the truth of those Christian doctrines which are the essential heritage of Christianity down through the ages.

We are told that in a far-away time the patriarch Abraham went out not knowing where he was going. We are much in the same situation. I dare say there is no one present here to-day with the hardihood to predict what the Christian Church will be, what its forms of organizations, and what its emphases one hundred years from now. We, too, are out in response to a divine call, and we do not know whither we are bound any more than did Abraham. But we are far more fortunate than he. We have Jesus Christ and his Spirit, and having these, we have all. Jesus tells us that when he, the Spirit of truth, is come, he will guide us into all truth. Here we have in immediate juxtaposition the sure historical foundation of Jesus and the far view into the future. It is history joined with promise, based on historic fact. The spirit is the Spirit of Jesus. We may test all by that objective standard, but the call of Jesus as of any Christianity is true to him, is toward the future, and our assurance for the future lies in the fact that the living Christ is truly present with us in that Spirit which is his and which is available and effective as long as Christ himself endures. And of Christ the word of the Epistle to the Hebrews comes ringing down through the years, Jesus Christ is the same, yesterday, to-day, and forever.

The Deficiency in Providing Training for Religious Workers

ALLEN H. GODBEY, DUKE UNIVERSITY

THE Inter-Church World Survey gathered statistics upon ministerial supply and seminary training. On page 195, it showed, in 1880, one student in seminary for each 16 pastors; in 1920, one for each 15 (?) pastors. But in 1880, there was one seminary student for each 2,600 members; in 1920, one for each 3,600 members; the supply of seminary graduates not increasing nearly so fast as a Church membership, won mostly by non-seminary men. The survey urged strengthening of the 200 theological seminaries as the solution. It did not seem to see that the difficulty was not the seminaries' inability to provide training, but in the inability of most religious workers to reach the seminary. What can be done for the training of that great body of workers?

Statistically, this is the situation. About 80 per cent of all choices of life work are made ere graduation from the secondary schools (*World Survey*, page 175). Yet of all these high-school graduates, only one in eight will graduate from college (*World Survey*, 154). What provision is there for training the religious workers among the other seven-eighths?

Again, of those who graduate from college, how many actually enter religious work? About 45 per cent of the college graduates come from the denominational schools, and a study of 40,000 such denominational graduates shows that about 21 per cent of them became pastors or other religious workers.

So, of 1,000 high-school graduates, 125 will graduate from college, 45 of these from Christian colleges, and 10 of these 45 will be religious workers. What special equipment for some religious work is provided for the other 990 who graduated from high school?

Consider again, that of 28,000,000 nominally Protestant young people, under 25 years of age, two-thirds are untouched by Sunday schools. There is no reason save the lack of competent teachers.

The problem of religious education, then, is not simply one of producing ten college graduate preachers out of 1,000 high-school graduates. What will we do with the other 990 high-school graduates, of whom a few will preach and a few teach in Sunday school, but the vast majority are not made serviceable in any religious work?

The secular schools have not been fitting them for it. St. Louis maintains a Teachers' College to prepare teachers for its public schools. But very few of these teachers, some years ago, ever worked in any Sunday school. On the other hand, one of the city principals of ward schools, who has been there more than thirty years, told me that he had closely watched all the teachers under him and had found that every one of exceptional efficiency in all those years had, in addition to the Teachers' College diploma, a course in a religious educational school maintained by a great Presbyterian Church of the city. The secular educators in general have not recognized this way of improving the public school teacher.

Our mired wheel, in Church work, has resulted from the assumption that anybody could be an efficient lay religious worker without special training for that purpose. We do not assume the like with regard to teachers of science or literature.

We have many congregations crying for a more efficient pulpit. And the pastors of those same congregations are complaining of the lack of efficient lay workers. As a general proposition, the pulpit is much more efficient than the lay staff, and the latter are clamoring for the pulpit to make up for their own deficiencies.

What, then, is to be done for that vast body of people who have been provided with some literary and scientific equipment, but have not been taught how to use it for the religious education of their communities? What has been done for the multitude who wanted to do religious work, but could not spend seven years to get through a theological seimnary?

Since the colleges did not provide courses in Bible and methods of religious education, many of the 200 theological seminaries have lowered their standards in the past forty years,

accepting students who had no college training. Many ministers are now graduated at seminaries who did not graduate at college (*World Survey*, p. 194). Is that the correct solution? Should not courses for training of religious workers have been furnished by the colleges, displacing some things in the A.B. course that are of little practical service to one who has already elected a religious vocation?

The short-term Summer "Theological Chautauquas," with their lack of reference libraries and research methods, are another makeshift for those who have not had seminary training. They are far from meeting the need.

I have used the army of high-school graduates as a basis for a statistical survey. But again, what training do we provide for that larger army who do not graduate from high school, yet who in most of our Churches have been our chief reliance for religious work? In the present younger generation, this class is three or four times as large as the number of high-school graduates (*World Survey*, p. 154).

This direct question is a little more acute for Southern Methodism than for some others; for the *World Survey* (p. 163) credited us with more schools than any other denomination. Our question should be, "What can we do in them for religious workers?" instead of "What can we do for a few of those who may graduate from them?" What "so-called" seminary courses can be given *in* them?

Such is the situation as summarized by Inter-Church Surveys. It would appear that the General Board of Education of the Methodist Episcopal Church, South, has adopted this viewpoint. Each stronger Southern Methodist college will endeavor to answer the question.